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The Non-Subscribing Presbyterian

No. 308. MAY, 1937.

TRUTH. LIBERTY. RELIGION.

"Where the Spirit of the Lord is, there is Liberty."—II. Cor. III., 17.

CONTENTS:

Notes and News	Front Page	"Bible Students" and the Trinity... ...	53
The Divine Wisdom—Ullin ...	51	A Young Man's Faith	54
Ulster Unitarian Christian Association ...	52	Obituary	54
British League of Unitarian Women ...	53	Reports	55

NOTES AND NEWS.

We congratulate our friend the Rev. Arthur L. Agnew, B.A., on attaining the degree of Doctor of Divinity. The degree is one of good standing; the American Unitarian Association having the right to nominate a candidate for this honour, and the Rev. A. L. Agnew has been decided upon, because of the excellent work done by him, both in his visit last year to the American Churches, and also in his pastorate at York Street, Belfast, where such remarkable success has marked his ministry. The compliment is not only one awarded to the minister; but, is an honour in which the congregation shares, all the more so as in response to the encore from America, it is again for a lengthened period denying itself of the services of its own minister.

* * *

The next month, June, will complete the first half of the year, and from all over the Province, our people will be gathering from far and near to the meeting of the Sunday School Association and the Annual meetings connected with the Synods. Certainly the business transacted on these occasions is of great importance to our Church; but, there is even a higher value in them, in the good will and enthusiasm, as well as in the renewal of old friendships, for which these occasions provide.

* * *

The Depository should be visited by all our friends from the country, and even if not inclined to make a purchase, there are always pamphlets to choose from, to take back to the various centres. From every congregation a silent, good, far-reaching work can be done in getting the literature into outlying districts. Liberal ideas undermine rigid orthodoxy, which to the mind is like fetters and prison walls. "Where the Spirit of the Lord is, there is liberty."

We regret to hear, at the time of going to press, of the illnes of the Moderator, the Rev. G. J. Slipper. It is the desire of the Church, we feel sure, that Mr. Slipper may soon be restored to health.

* * *

For the safe-guarding of church property of every description, the Synod, through the Presbyteries, has made a request to the congregations for inventories, to be recorded in the archives of the Synod, in order that at any time, information required because of the exigency of circumstances, may be readily available.

* * *

The Rev. A. L. Agnew has received an invitation to preach the Dean Sage Sermon at Cornell University, New York, on May 29th next. On June 13th he will receive the degree of Doctor of Divinity from Tufts College, Massachussets, one of New England's most honoured institutions, and be the special guest of the trustees.

* * *

His many friends will congratulate Mr. Agnew on the honour which has been offered to him, but only those intimately connected with York Street during the past few years can appreciate how well it has been deserved.

* * *

In these days of declining church attendance the Minister who can build up and maintain a new congregation even in the popular denominations with every assistance from their church extension movements is regarded as an able man. In Non-Subscribing circles it is a rare accomplishment, but Mr. Agnew has more than done this under circumstances which would have daunted anyone less enthusiastic than himself in a few years.

Nine years ago the affairs of York Street were so serious that no Minister could be persuaded to take the vacant pulpit. The congregation had dwindled till it was difficult to get a meeting together. The finances were uncertain and the building itself in a most unsatisfactory condition, and there were no means to alter it or even pay off the debt which had accumulated. Under these conditions the present Minister was ordained, and that event, with the rain coming through the roof on the seat where he was, is still remembered together with the prophecy that he was undertaking a task that was hopeless. No one there imagined that in three years time exactly every seat in the church would be filled, the building renovated from top to bottom and the debt reduced to safe dimensions, and that the third anniversary service would be held in the Ulster Hall, with every seat taken half an hour before the service commenced, and all this without any assistance from outside. Yet all this was done, as is common knowledge. Under the most favourable circumstances the work was remarkable. But when we consider that no sooner had it begun than funds began to fail, emigration removed some of the best of the young people death took a heavy toll of the older folk, and unemployment began and has lasted till now amongst the majority of the people, we begin to have some idea of the anxiety which must have been felt.

* * *

It was under these circumstances that Mr. Agnew began the study of medicine, giving a definite pledge that if he could qualify in that profession, his salary could be reduced to a nominal sum, and the income of the church be used to continue the building or strengthen the reserves. Unfortunately the strain proved too great, and though the work of the church was even intensified, and two further services held in the Ulster Hall, it was obvious that something was seriously amiss, and sudden y Mr. Agnew was discovered to be suffering from what was feared would be a hopeless illness. For over a year he was abroad, and the congregation was tested, but the people stood by with splendid faithfulness. Every Minister in the Denomination gave his services, and Mr. Agnew returned to find the Church as strong as ever. Though he returned under strict instructions to take things easily, he had not been home for a month till the project of increasing the accommodation by the addition of a gallery was mooted. In face of every difficulty the gallery was added to the Church, and another service was held in the Ulster Hall. From that time till a year ago the work never ceased, and to-day the congregation remains possibly the largest in the British Isles, with certainly the largest average attendance, although there is now no advertising and the members are without exception suffering severely from the present state of affairs.

* * *

Naturally all this has not been accomplished without labour and anxiety, but the amount of it is only known to a few. Moreover this is only a record of outstanding facts. Those who know the extent of the activities carried on by the congregation are amazed. The late Dr. Estlin Carpenter was deeply interested in it; while Principal Gordon, who attended regularly during the last years of his life, stated that the denomination should be proud of York Street.

* * *

Last year Mr. Agnew had the honour of being invited to preach the Sermon to the American Unitarian Association, and to speak at the Berry Street Conference, and the impression which he made there has led to the invitation which he has received again this year, and to the honour which he is about to receive.

* * *

However, those who know York Street as it is to day, and as it was some years ago, will agree that Dr. Agnew, as we shall know him in future, has earned his title at home as well as abroad.

* * *

SUNDAY SCHOOL ESSAYS.—Please let the Convener of the Sunday School Association, the Rev. G. Davies, of Comber, have the ESSAYS before May 21st, 1932.

The physical world, we are sometimes told, is in itself dark and silent. The energy which is converted for us by our eyes into light is itself invisible. There is no sound intrinsically belonging to atmospheric waves; sound arises only when these beat upon a sensitive ear. It is the alchemy of the human nervous system, senses and mind, which conveys ætheric and serial waves into visible colours and audible sounds.

PROF. J. C. FLOWER, Ph.D.

"Tradition is the dead hand of time."

"Truth has no disciples, nor has it its own people."

THE DIVINE WISDOM.

"We speak the Wisdom of God in a mystery, even the Hidden Wisdom, which God ordained before the world unto our glory."—I Corinthians II., 7.

THE HIDDEN WISDOM!

"Oh, hidden Life, vibrant in every atom! Oh, hidden Light, shining in every creature! Oh, hidden love, enfolding all in One-ness!" Life, Light and Love of God—the Divine Wisdom—this is what we speak, says the Apostle, "among those who are perfect"—the old term for initiated—"in the mystery" or cult, in the inner Church.

The Divine Wisdom—what is it?

"It is the power of God in our work, the joy of God in our play, the truth of God in our speech, and the peace of God in our rest. It is the thought of God in our minds, the purity of God in our feelings, the beauty of God in our actions." Because Christ lived and taught the Divine Wisdom, He is called the Wisdom of God as well as the Power of God. He called His teaching simply 'the Wisdom" and said "Wisdom is justified of her children"—which is to say that He did not expect that it would be in the generation in which it was taught that it would be understood and accepted, but, it would be justified in the generations yet to come—which was very true; because it took the world a long time to waken up to the fact that Christ had been in the world at all.

To proclaim the Divine Wisdom is to be the Light Bringer, the herald of the New Day and thus Jesus is called, "the Bright and Morning Star."

The Light is also the Life of men. To bring light is to dispel darkness and enable us to see what is around us. Thus the Word of Wisdom 'is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say: Who shall go up for us to heaven and bring it unto us that we may hear it, and do it! Neither is it beyond the sea, that thou shouldest say: Who shall go over the sea for us and bring it unto us that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." "The kingdom of heaven is come nigh unto you," "the kingdom of heaven is within you," which is the kingdom of happiness.

As a teacher expresses it: "The eternal is the deep contemplation of the present. If you are able to understand the present with all its significance, with its richness, with its fulness, you have understood all time, and therefore you are beyond time . . . . . You have that Wisdom, which is greater than faith by which alone you can sustain yourself through the turmoil of struggle, of sorrow, of pain."

There is no finality to the Divine Wisdom, you cannot set boundaries to it, it didn't begin with the world—our text says "it was before the world"—and it will be after the world. A Roman Catholic might say of any teaching, "this is Catholicism" or "this is not Catholicism"! A Methodist might say, "that's not Methodism," or a Presbyterian "that's not Presbyterianism." But, there is nothing outside of the Divine Wisdom.

We cannot limit the Truth of God; learned men to-day are hard at work, exploring new depths, finding out more and more wondrous things that we scarcely think about; but, which are round us all the time. So was it in the past. Nothing has ever surpassed the Wisdom of the most ancient of the world's scriptures! Said one of them: "Arise, awake, seek out the Wise Ones of the Earth and get understanding" Those sages who gave truths for all times to come had not the detailed knowledge which is the Science of the present day;—but, they saw much more deeply into great foundation principles, of the meaning of Life, of Eternity, of the Soul of man. It was a wise man who could say, "For the sake of the Soul, the universe exists."

Prof. Chandra Bose, who discovered the "wireless" at the same time as did Marconi, and who, by so doing, prevented the "wireless" from being made a monopoly—just the property of one company. Prof. (or as he is now Sir) Chandra Bose, who is an Indian, made experiments which demonstrated the unity of Life, that there was one Life in mineral, vegetable, animal and human, and remarked that he had but confirmed what his ancestors by the banks of the Ganges had long ago taught and believed.

When you go a long journey, such as that from Belfast to London, and you are travelling through England, you have to pass through several long tunnels. Those tunnels take you through the heart of chains of mountains or hills. Such a tunnel requires a long time to make, and great skill for it is a very special kind of work. The workmen begin at opposite sides of the hill, and their work is so planned that the two parties will meet about the middle of the tunnel, half way through. Each party work on from day to day and week to week, clearing away the

earth and the broken rock, and building all round the tunnel, until at last the one party is only divided from the other by a thin partition of earth and rock, and at last that is pulled down and there is a clear passage through. So has it been with Religion and Science, they have been working from opposite sides of the hill, Religion from deep thought and contemplation, what is called philosophy and theology, and Science from observation of the outer world around us, and the two are beginning to meet. Religion is joining hands with Science, and the Ancient Wisdom is being justified of her children in the present generat ons. The Unity of Life was a wonderful discovery to be confirmed by Science; it meant that Science was only saying in other words, what Religion had long said, that God was One. That is the foundation truth of the Divine Wisdom.

ULLIN.

ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

Speakers at the annual meeting of subscribers and friends of the Ulster Unitarian Christian Association, held in Central Hall, Rosemary Street, Belfast, 4th April, 1932, expressed their disapproval of the Biblical controversy at present being carried on in Belfast. One speaker said that he was "flabbergasted that, in what should be a modern city such as Belfast, theological thought was so far behind the realities of life."

Rev. G. J. Slipper, Moderator of the Non-Subscribing Presbyterian Church of Ireland, presided over a large audience.

Rev. John Barron moved the adoption of the annual report and statement of accounts.

Alluding to the Biblical controversy which, he said, was being carried on in their midst, Mr. Barron said there were thousands of people who were setting up the Authorised Version of the Bible as a fetish. Such people were, he felt, spreading erroneous ideas about the Bible, and he was sure such a controversy, and the spread of the ideas involved, was causing the Bible to be of far less value than if the people carrying it on were to approach the study of the Bible with an open mind.

It had recently been said to him that there was at the present moment far more bigotry in Belfast than there was forty years ago. It seemed to many that the breadth of view of forty years ago had been much greater in Belfast than it was to-day. It might be that it was due, at least in a measure, to the great development in population of their city during that period, to the influx of large numbers of people from the country districts—people who had brought narrower views into the city.

He deprecated that controversy in their midst, because it was narrowing many people's views upon the Bible and limiting their outlook, a thing he deplored.

Rev. John Begg seconded the proposition.

The resolution was carried unanimously.

Rev. J. Arnold Williams, B.A., B.D., a visiting clergyman from Lancashire, gave an interesting account of Church and Sunday-school work in that country. In the great industrial centres there, the Sunday schools were very well equipped: they had grown up and developed because there was a need for them.

The Lancashire Sunday school was, however, rather too much of a separate institution from the chapel. Many of the Sunday schools were well attended while the chapels were poorly attended. Sunday schools should be well equipped if they were to perform their highest and best functions. If, he said, the young people wanted to dance, they should dance in the Sunday schools, where those who had a care over youth would be able to keep an eye on them

In Oldham, he said, there were innumerable picture shows, dance halls and other places of amusement; but he felt that they should make an effort to induce their young people to take their pleasures in a place where the atmosphere was on the side of what was good and wholesome.

Touching upon the difference between the people of Ulster and those of Lancashire when they went to church, the speaker said that, while it was "simply marvellous" how quickly an Ulster congregation could get away from a church at the close of the service, the Lancashire people remained behind, met and greeted each other, and in that way, they came to know each other better. That was a very desirable side to Church life. They should make the people feel that the church was a home-from-home.

The Lancashire men wanted to be allowed to think as they felt they ought to think. He was not afraid to take his clergyman to task and to tell him where he felt he was in error, but he (the speaker) had always found the Lancashire man to be perfectly fair.

Chicago's Conception of God

In Lancashire, Mr. Williams added, the minister had no status. That was where they in Ulster had a great advantage. "You," the

speaker said "have respect for your ministers, who have a status in your community." (Hear, hear.) "In Lancashire, I regret to say, the minister is not recognised as he is here, nor do the people recognise, as you do, the dignity of the ministerial office."

That was to be regretted, but, just as the people of Ulster had been steadfast in their truth and in their stand for righteousness, so he urged them to maintain their traditional respect for the ministerial Office. (Applause.)

Rev. A. L. Agnew moved: "That this meeting of the Unitarian Christian Association renews its adherence to the principles and objects of the association, as set forth in the rules."

Describing incidents in a visit recently paid by him to the U.S.A., Mr. Agnew said that he had travelled as far west as Chicago, where he felt that the churches were very unlike those in Britain. Going farther west than Chicago, he had found that the conception of God, as it was in Britain, really did not exist. They in the far-out west believed that they had got far past that.

Alluding to controversy mentioned by one speaker, Mr. Agnew said he believed that Belfast was more fundamentalist to-day, and more inclined to look upon the Authorised Version of the Bible in the light of an idol now than it did a number of years ago. One was, he said, "flabbergasted," that, in what should be a modern city such as Belfast, theological thought was so far behind the realities of life. They found men living away back in the sixteenth century. He could not understand it.

If, he said, there was a church, which had a programme "to meet the ordinary man" today who did not want to go back to the fundamentalists or to embark on some new theological enterprise, that church was, he believed, theirs. (Applause.)

A vote of thanks was accorded the Chairman and others who had contributed to the success of the meeting.

BRITISH LEAGUE OF UNITARIAN WOMEN.

The Annual Meeting was held on March 16th, Miss Armstrong, President, in the chair. On the motion of Mrs. Hume, O.B.E., seconded by Miss Luke, all the office-bearers were re-elected. A satisfactory balance sheet and the following report were unanimously passed. A number of interesting addresses have been given during the session by the following ladies—Miss Hutton, Mrs. Ewbank, Mrs. Marsden, Mrs. Jackson, Miss E. Andrews, and Miss F. Irwin. On November 3rd, the Rosemary Dramatic Society gave an entertainment in the Central Hall, the net proceeds of which were divided between the Queen Street Hospital, Templemore Avenue Hospital, and the Domestic Mission.

The New Year's Party was held on Jan. 21st. There was a large attendance, about 9 branches being represented, and a very pleasant evening was enjoyed. In conjunction with the Mountpottinger branch, a lantern lecture was given in the Central Hall, on 8th February, by Mr. Welch, M.Sc., M.R.I.A., and was much appreciated by a good audience. A cordial letter of congratulation was sent from our branch to the oldest member, Miss Bruce, on her attaining her 100th birthday on February 16th. We were represented at the Annual Meeting in London by our President, Miss Armstrong. A donation of 2 guineas was sent in July to the Women's League Hostel in London, and a subscription of 5/- was also sent in February.

At the Sewing Meetings, held on the 2nd Wednesday of each month, the Annual Xmas gift of garments to the Domestic Mission were made up, and 83 knitted vests, made by our members, were contributed to the World's Service League.

"BIBLE STUDENTS" AND THE TRINITY.

Bibliolatry is gaining a strangle-hold on the intelligence and religious life in the North of Ireland. "British Israelites" and "Bible Students" especially, seem to be gaining influence with people from whom better things would naturally be expected. A glance at a few of their "Bible Students" principles is interesting. "The Scriptures plainly teach that Jehovah is God, the great First Cause; and that Jesus Christ, his only begotten Son, is the Redeemer of mankind." "Ecclesiastics teach the unscriptural God-dishonouring doctrine of the trinity." "The inspired Word of God declares that Jesus Christ is the ransomer of all; and that all members of the human race, in due time, shall have an opportunity to know about the ransom and receive its benefits."

Published on the last Saturday of the month; copy for the printer should be sent before the 20th at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

A YOUNG MAN'S FAITH.

In the *Daily Express* appeared a series of confessional articles by young men and young women, ALL UNDER THIRTY. Mr. H. W. ("Bunny") Austin, famous English Tennis Champion, who is twenty-five, writes:—"I believe that Christ came into the world to guide us in our actions, to teach us what to do and what not to do—not because certain actions which gratify us and which we like to do are bad in themselves, but because their ultimate results often outweigh in unpleasantness the pleasure doing them has given us. We cannot divorce His teaching from our lives and hope to live triumphantly. We cannot be hard realists making the best of a bad world and expect the cogs of the world machine to run smoothly. We cannot for ever go on saying that because small boys like to fight together war between nations is unavoidable. War is madness. In fact, it is so mad that if there is another war I think it wil be right if we exterminate ourselves, because we shall be no longer worthy to people the earth. We cannot for ever go on saying that human nature is what it is, and make no effort to improve it. Each of us must possess some spark of faith in human nature, some spark of idealism, some spark of faith in God. . . . . I believe that Christ was the greatest man who ever lived, who lived perfectly, and who had such faith in human nature that He was willing to devote His whole life to attempt to save mankind, and to die in agony to convince others that His teaching was the truth. . . . The mediæval Church wrangled over details and squabbled over minor points of Church procedure to such an extent that Christianity was cheapened in the eyes of the ordinary man."

Nothing could be more discouraging to the experimental visitor than to gain the impression that the church regards him as the spider in the nursery rhyme regarded the fly, or has a trap ready for him when persuasiveness shall have overcome his suspicion. The idea of being swept into a movement, only half consenting, is repellent to the average man, whose reluctance to be caught off his guard is natural and honourable. If the church wants conscripts, he will resist to the last; and if he thinks it is attempting to win an unconsidered allegiance by blandishments, he will turn away with abhorrence.

ARNOLD H. LEWIS, B.D.

OBITUARIES.

Mrs. Agnes Fitchie, Killinchy.

The members of Killinchy congregation were saddened by the sudden death, in the flower of her age, of Mrs. Fitchie, wife of Mr. Robert H. M. Fitchie, which took place at Downpatrick Hospital, on March 18th, 1932. An attack of influenza followed by meningitis necessitated her removal to Down Infirmary. Much sympathy is felt for her husband who is left to bring up five children. While bringing up three sons and two daughters she was unremitting in her attention to them, was a constant Church worshipper, of a charitable disposition, doing good wherever she could. Her children have cause "to rise up and call her blessed" She ever encouraged them to be useful in the activities of the Church and the Sunday School. Her funeral to Killinchy New Meeting House Green took place, in the presence of a large concourse of people, on Sunday, March 20th.

Margaret Miniss.

With the passing of Miss Margaret Miniss, Mossvale House, Dromore, on Tuesday, April 5th, at the advanced age of 87, the Dromore Congregation has lost one of its most faithful and devoted members. A daughter of the late Rev. W. B. Miniss, whose ministry is still affectionately remembered by many of the older people, she was all her life closely associated with the Dromore Church. For sometime she had been prevented from taking any active part in the work of the congregation, but, to the end, she maintained a deep interest in its life and well-being, and her kindly presence will be greatly missed by a wide circle of friends. The occasions when she was not seen in her accustomed place at the morning service were rare, indeed, and even as late as the Sunday before she died she expressed a wish to go to Church with her sister and nephew. Her sympathies, however, were not confined to her own church. She was interested in the affairs of the denomination generally, and before she began to feel the burden of increasing years there were few public causes that had not in her an eager and responsive helper. Especially near to her heart was the work of the Society for the Prevention of Cruelty to Children, of which, for many years, she was the local President, and during the many years that her brother—the late

John Rowan Miniss—was Treasurer of the Cowan-Heron Hospital, she was one of its most energetic workers. Thoughtful, practical and sincere, she found many friends, who looked to her for sympathy, guidance and encouragement. To her sister — the last member of a family for the greater part of a century closely identified with the Dromore Church—and to her relatives, the deepest sympathy goes out in their bereavement. The service in the house, and also in the church, was conducted by the Rev. A. Davison. On the Sunday following the funeral, tribute was paid to her character, and the loyalty of her associations to her church and her friends.

Miss Margaret Watson, Ballymacashin. Killinchy.

The Killinchy Church regret to record the death of Miss Margaret Watson, third daughter of the late Mr. David Watson, Ballymacashin. She was a member of a family well-known and highly respected in the district and, in a particular sense, in the Non-Subscribing Presbyterian Church, Killinchy. Her father for many years was a leading member and Secretary of the Church and her grandfather was also for many years. The Watsons bear a familiar name to many who know the annals of our Church. As many as three ministers were stalwarts in upholding liberty of conscience in the Disruption. The Killinchy section of the family were also of that kind. The subject of our notice had been an invalid for many years, and her ill health called forth the utmost tenderness from her venerable aunt, her brother and sisters, with whom the Church members sympathise in their bereavement. The funeral, from her sister's residence, took place on Monday, March 21st, at 3 p.m., in the Killinchy New Meeting House Green, the Rev D. J. Williams officiating.

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REPORTS.

Crumlin.—The Annual Congregational Meeting on the 21st March, was again disappointingly small. The usual preliminaries were gone through, and the Treasurer reported a credit balance of £40. Plans for the Centenary Renovation were considered, and members agreed to hold yearly, until 1935, a Centenary Birthday Offering. The proposal to increase church income by individual subscriptions in addition to "family stipends" met with passive resistance. A minority in favour produced a situation of some uncertainty.

Mountpottinger.—Miss Evelyn Beattie is to be congratulated upon the enjoyable concert she organised on March 4th, for the Orphan Fund; she has been appointed this year as collector for Mountpottinger, and within a very short time at her disposal, arranged a programme of talented artistes. Miss Adelaide Beattie (of Belfast Cathedral Choir) sang several songs which were much enjoyed, she very good-naturedly responded to encores. Miss Jamison and Miss Eileen Craig also rendered songs in a pleasing manner. There were Scotch, Irish, and Lancashire Fancy Dances by very young children which gave much pleasure. There were also Recitations by Miss Audrey Tracey and Master Willie Watters. The concluding item on the programme was an entertainment given by the 33rd Troop Belfast Boy Scouts. It was their first public appearance and was a creditable performance. Miss Ashworth, A.L.C.M., kindly acted as accompanist, and Mr. Lewis Watters presided.

Clough.—The annual social gathering and distribution of prizes, was held in the hall of the Presbyterian Church at Clough, kindly lent by the Kirk Session for the occasion. The tables were decorated with spring flowers from the manse garden. After tea, the minister (Rev. James Shaw Brown) occupied the chair, and in the course of his introductory remarks, intimated that the programme for the evening would be provided by the scholars themselves, under the guidance and instruction of Miss Fisher (Organist). Miss Molly Hay (Sunday school Superintendent) and Miss Vera Nelson, Annadorn, who had worked splendidly together toward a common end. The prizes (42 in all) were distributed by Mrs. Anthony Donnan, of Annsborough, who congratulated the scholars on their good attendance, and gave some wise counsel about the books they had received. The programme which was

enthusiastically applauded by the parents and older friends, was as follows: "The Dear Little Shamrock," Madge Kirkpatrick; action song, "When I was a Lady," Mary M'Coubrey, Nan M'Coubrey, Lily Newell, Elsie Nelson, flute and drum selections, Willie and Jackie Kennedy; "Hop o' my Thumb," David Maffett; recitation, "My Teddy Bear," Susie Casement; duet, "John Peel," Stanley and C. Nelson; dialogue, "Mistress and Maid" Mary M'Coubrey and Sadie Newell; violin solos, John Rooney: "God make my life a little light," Madge Kirkpatrick; action song, "The Three Dunces," Mary M'Coubrey, Elsie Nelson and Lily Newell; dialogue, "The Four Seasons," Georgina Kirkpatrick, Eileen Mallon, Robert Kirkpatrick and Walter Newell; "Keep your head cool," David Maffett; recitation, "The Pepper Box," Susie Casement; duet, "A packet of pins," Stanley and Elsie Nelson; "The Waters of Killarney," Madge Kirkpatrick. A vote of thanks to the Clough Presbyterian Church, for the generous gift of the use of the hall and kitchen accessories, was proposed by Mr. Anthony Donnan and seconded by Mr. Hugh Shaw, and heartily given by the large audience. After some games and fun among the juniors, a most successful gathering was brought to a close by the singing of the National Anthem.

Mountpottinger.—The Annual Concert on behalf of the Choir Funds was held in the Schoolroom on Thursday, March 24th, when there was a good attendances of members of the congregation and their friends. Our Organist, Mr. H. Shepherd, had arranged a first-class programme which the audience duly appreciated. Songs were rendered by Mrs. J. Allen, Contralto; Mr. G. Bowman, Baritone; Mr. R. Wallace, Tenor; Mr. J. Irvine, Humourist, and Master B. McCullough, Boy Soprano. Mr. W. McCauley mystified the audience with his act entitled "More Magic Stuff." An amusing sketch entitled "Who's Who" was presented by the Misses M. Doyle E. Beattie, V. Martin, and B. McMinn. Rev J. H. Ewbank, B.A., B.D., expressed the thanks of the audience to those contributing to the evening's enjoyment and in particular to the Artistes who although not members of the Church had responded so readily to Mr. Shepherd's request to take part.

Cairncastle.—The members of above church have found it necessary to carry out extensive repairs to church property, and a Bazaar is to be held to defray expenses connected therewith. It is eleven years since the congregation has asked for support outside its own membership, but now feel obliged to make an appeal for friendly help to meet the strain on the financial resources. "The Old Meeting-House," as it is known locally, has a long and honoured history. A joint meeting of Church and Bazaar Committees was held in the School-room, on Saturday evening, 10th April, to make final arrangements for the forthcoming Bazaar, on July 5th. Encouraging reports were given of the generosity of neighbours, in helping the congregation in their efforts to meet the debt incurred by extensive repairs to church property. The members of the congregation are working hard to make the event a financial success, and would be grateful for gifts in cash or kind from friends of other congregations. Contributions will be thankfully received by either Mrs. Munn (Treasurer), The Manse, Cairncastle, County Antrim, or Miss Nan H. Crawford, "Playhill," Cairncastle, County Antrim (Secretary).

Mountpottinger Women's League.—On Wednesday, March 7th, the winter session closed with a "Kitchen Shower." After an enjoyable cup of tea and conversation, all members contributed to a musical programme.

Alongside this improved position of women goes what may be called an increase in the standard of decency. A quotation from Dean Rashdall's *The Universities of Europe in the Middle Ages* may illustrate this. "The average mediæval scholar was much better instructed, much more cultivated (in so far as purely intellectual training communicates culture) than the mass of the working class can ever be on leaving school. Yet his habits, his manners and moral tone generally were in many ways no better than those of the roughest and most uncivilized classes of modern society. From an evening tour to some of the worst dens and alleys of Seven Dials and the Ratcliffe High Way, before the institution of the Metropolitan Police, there might have been gathered some faint conception of what life in a mediæval university town must have been like, say at the end of the thirteenth century."

RAYMOND V. HOLT, B.LITT. (OXON).

SUBSIDY FUND.—Contributions gratefully received by the Manager—Rev. G. J. Slipper, 7 Trevor Hill, Newry.

BELFAST DOMESTIC MISSION.

The Hon. Secretary wishes to acknowledge a parcel of new and second-hand garments from the Personal Service League, London, per Lady O'Neill, through Mrs. Carey, J.P.

The Mission Hall is kept open for the use of the unemployed men connected with the mission on 4 days during the week. Old books and magazines would be welcome for their use, and may be left in 35 Rosemary Street, addressed to Mrs. E. R. Jackson.

The Social Service Girl's Club gave their annual display on April 15th, at 7-30 p.m., in the Central Hall, Rosemary Street. Mrs. E. R. Jackson presided and congratulated the junior club on obtaining for the 11th successive time, the Junior Honours Picture, presented by the Belfast Girl's Club Union. The Junior Club also obtained the Cup for the best all-round work. The Seniors obtained many second places in the competitions, and had sustained a very high standard of work. Items were presented by the Play Centre, the juniors and seniors, and folk dances, drill, verse speaking in unison, and part songs followed swiftly throughout the varied programme. Contributions from the various departmental teachers, Mrs. S. Ervine, Miss E. Miller, Miss M. Adams and Miss L. Lutton gave great pleasure, and a series of rhythmic exercises from members of the Women's League for health and beauty, one of whose members is responsible for the senior drill, were greatly enjoyed.

The proceedings concluded with three hearty cheers for Miss Montgomery, the popular and indefatigable leader of the club.

—:o:—

"Silence purified me."

* * *

"Conformity kills initiative."

* * *

"To judge another is to deny freedom."

* * *

"I shall compete with no man for I love life."

* * *

"Sacrifice and renunciation exist only when your own true self-expression is denied."

According to the late Rev. Alex Gordon, Theophilus Lindsey got the term Unitarian from the writers at the end of the 17th century, who introduced it into the English language. It was introduced at that time as a term of Catholic spirit and wide comprehensiveness Sabellians, Arians, Socinians were all equally entitled to the name. "Sabellianism" is generally applied to accepting "person" in the Trinity as meaning "manifestation."

In the eighteenth century the witty Dr. South once said of the Book of Revelation that "it either found a man cracked or left him so." To-day, the Christian Apocalypse, like Daniel and other "Tracts for Bad Times" outside the Bible, is known for what it is, and interpreted in accordance with the religious and political conditions of the period that gave it birth, and with the form of Jewish doctrine, much of it inherited from Babylon, which it enshrined.

Principal McLachlan, D.D.

The only hypothesis, it seems to me, on which the sufferings of the world can be justified is, (1) that all living things have a moral significance of the same kind as, however differing in degree from, that of human beings; (2) that the metaphysical entities that constitute those beings that suffer have fallen morally (in an existence other than that familiar to us, it may be); (3) that the suffering is required to induce beings to put forth effort whereby alone they can make good their moral delinquencies. On this view, it is moral evil that produces the suffering. There is implied in this view a theosophy.

Rev. Dr. Rattray.

If the records be trustworthy phychic phenomena of the kind witnessed to-day were not unknown to the earliest Christians. Cases are found of visions, clairvoyance and clairaudience, of automatisms, possessions, appraitions, indeed almost every type of psychical phenomenon known and studied to-day. Jesus perceived in spirit that the scribes reasoned within themselves. He divined the history of the woman of Samaria.

Leslie J. Belton, M.A., M.Sc.

POLYNESIAN LEGEND OF CREATION.

Recently I have been spending a week or two in the Hawaiian Islands. Their native legends describe the origin of the Universe. (Compare with Genesis I. Ed.)

Io dwelt within the breathing space of immensity.
The Universe was in darkness, with water everywhere.
There was no glimmer of dawn, no clearness, no light.

And He began by saying these words—

That He might cease remaining inactive:

"Darkness, become a light-possessing darkness."
And at once light appeared. He then repeated those self-same words in this manner—

That He might cease remaining inactive:

"Light, become a dark-possessing light."
And again an intense darkness supervened. Then a third time He spake, saying:

"Let there be one light above,
Let there be one light below;
A dominion of light,
A bright light."

And now a great light prevailed. Io then looked to the waters which compassed Him about, and spake a fourth time, saying:

"Ye waters of Tai Kama, be ye separate, Heaven be formed."
Then the sky became suspended.
"Bring forth thou Tupa-horo-nuku."
And at once the moving earth lay stretched abroad.

Physical manifestation was believed to have resulted from metaphysical beginnings by an unbroken evolutionary process.

CLARA M. CODD.

—:•:—

"Flattery and insult are born of ignorance. Receive them both kindly."

Creation by evolution is not creation by fiat, No longer can we imagine that by a flash of His will God realises his ideal. Creation is a slow process. Then surely in the nature of things it must be. Ages go to the moulding of a fern, a thrush, a human. There appears to have been a divine sacrifice. God gives of Himself that He may share His life with His creatures.

BASIL VINEY.

A discarded method of interprelation is the allegorical, which looks upon the plain, literal sense of the Scripture in comparison with the imagined mystic meaning, as an ascetic would look upon his fleshly body in comparison with his immortal soul. This method has an ancient history. It was practised by the Rabbis, desirous of glossing over the crude anthropomorphisms of the Old Testament, and it was favoured by Hellenizing Jews anxious to commend their sacred writings to the intel ectualist Greeks. . . . We see allegory also within the pages of the New Testament itself--in St. Paul's interpretations.

Principal M'LACHLAN, D.D.

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— The Unitarian and — Free Christian Laymen's League.

—:o:—

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